

showed a tincture of malice, the dames would spring upon them, and seizing them with one paw by the tail, correct them severely with the other.

It has been remarked that the parental feelings of animals are not reciprocated to any considerable extent by their progeny—a fact in nature for which there is this obvious reason, that it is not necessary, in the economy of the animals, that the young should have any strong attachment to their parents. There are, however, some remarkable instances of strong filial love on the part of the lower animals. Mr. Turner, who resided long in America, mentions an affecting trait in the character of the bison when a calf. 'When-ever a cow bison falls by the murderous hand of the hunters, and happens to have a calf, the hapless young one, far from attempting to escape, stays by its fallen dame, with signs expressive of the strongest natural affection. The body of the dam, thus secured, the hunter takes no heed of the calf, of which he knows he is sure, but proceeds to cut up the carcass; then laying it on his horse, he returns home, followed by the poor calf, which never fails to attend the remains of its dam.' Mr. Turner says, that he has seen a single hunter ride into the town of Cincinnati followed in this manner by three calves, which seemed each to claim of him the parent of whom he had cruelly bereft it. To the same effect is an anecdote of two spaniels, dame and son, who were hunting by themselves in Mr. Drake's woods near Amersham, in Bucks. The gamekeeper shot the mother; the son, frightened, ran away for an hour or two, and then returned to look for her. Having found her dead body, he laid himself down by her, and was found in that situation the next day by his master, who took him home, together with the body of the mother. Six weeks did this affectionate creature refuse all consolation and almost all nutriment. He became at length universally convulsed, and died of grief.

That the maternal feeling in animals is entirely independent of the intellect, is amply proved by the numerous instances in which particular mothers have not only taken the progeny of others of their own species under charge, but even the young of entirely different animals. A female cat will foster a young dog. A young panther has been nourished by a bitch. A cat has been known to rear a young bird; and there is one instance of a still more extraordinary kind of foster-ship. According to Mr. Jessie, in his interesting volume, *Gleanings in Natural History*—“A cat belonging to Mr. Smith the respectable bailiff and agent of the Earl of Lucan, at Saleham, is in the constant habit of taking her place on the rug before the parlour fire.—She has been deprived of all her litter of kittens but one, and her milk probably incommoded her. I mention this in order to account in some degree for the following circumstance. One evening as the family were seared round the fire, they observed a mouse make its way from the cupboard, which was near the fire place, and lay itself down on the stomach of the cat, as a kitten would do when she is going to suck. Surprised at what they saw, and afraid of disturbing the mouse, which appeared to be full grown, they did not immediately ascertain whether it was in the act of sucking or not. After remaining with the cat a considerable length of time, it returned to the cupboard. These visits were repeated on several other occasions, and were witnessed by many persons. The cat not only appeared to expect the mouse, but uttered that sort of greeting purr which the animal is so well known to make use of when she is visited by her kitten. The mouse had every appearance of being in the act of sucking the cat; but such was its vigilance that it retreated as soon as a hand was put out to take it up. When the cat, after being absent, returned to the room, her greeting call was made, and the mouse came to her. The attachment which existed between these two incongruous animals could not be mistaken, and it lasted some time. The fate of the mouse, like that of most pets, was a melancholy one. During the absence of its nurse a strange cat came into the room. The poor mouse, mistaking her for its old friend and protectress, ran out to meet her, and was immediately seized and slain before it could be rescued from her clutches. The grief of her foster-mother was extreme. On returning to the parlour she made her usual call, but no mouse came to meet her. She was restless and uneasy, went

mewing about the house, and showed her distress in the most marked manner. What rendered the anecdote I have been relating the more remarkable is the fact of the cat being an excellent mouser, and that during the time she was showing so much fondness for this particular mouse she was preying upon others with the utmost avidity. It would appear that the faculty for the love of offspring, the philoprogenitiveness of Gall's system—is excited at the time of parturition, and that the feeling, craving for exercise, is ready to take up with any object capable of gratifying it, if the one primarily contemplated by nature be wanting.

Animals are also possessed of the ordinary social affections. Some are gregarious, which is just another term for the feeling which induces men to form regular societies. Almost all have a liking for company. A cow in a herd appears a happier creature than a cow alone. Enter the paddock of a solitary horse, and it is odds that he comes up and follows you, as if courting your society. The dog attaches himself to a man with a devotion which touches every generous nature.

When cut off from friendships with their own kind, animals will form attachments to individuals of different species. Gilbert White tells a curious anecdote of a horse and solitary hen spending much of their time together in an orchard, where they saw no creatures but each other. The fowl would approach the quadruped with notes of complacency, rubbing itself gently against his legs; while the horse would look down with satisfaction, and move with the greatest caution and circumspection, lest he should trample upon his diminutive companion.

The celebrated horse, the Gololphin, Arabian, and a black cat, were for many years the warmest friends. When the horse died in 1753, the cat sat upon his carcass till he was put under ground; and then crawled reluctantly away, retired to a hayloft, where she was soon found dead.

What do all these anecdotes, which might be almost indefinitely multiplied, tend to show?—That the lower animals possess qualities superior to what in general we are disposed to allow, and might be to us sources of far greater pleasure than we permit them to be. Man deems his breathing associates in this sphere only fit subjects for the wanton exercise of his self-esteem and destructiveness; and he reaps the proper consequences of such conduct. Did he but take a more true and benevolent view of the animal nature, and treat it on the same simple principles of justice and kindness which he is taught to display towards his fellow creatures, he would find his own interests immensely advanced by it. The docility and social feeling of the animals would be more strongly developed than at present; their service would be more heartily rendered, and man himself would be improved by the reflection of better feelings from these humble creatures.

THE SUNDAY SCHOOL.

SUNDAY SCHOOL FACTS.

III. “Shortly after I went to Wotton, the ladies of Islington gave me two Testaments—those that came out without any names on the side. In an address to the Sunday-school I took for my text, ‘Let the word of Christ dwell in you richly.’ I inquired, ‘What do you think is meant by the word of Christ?’ One said, ‘The Scriptures of the Old and New Testament.’ Another said, ‘Biding in us. How is it possible for it to bide in us?’ By repeating it. ‘That will not do.’ Another replied, ‘Committing it to memory.’ Now, I said, ‘I will give every girl in the school a Bible that will learn the whole of the Gospel by John in six months.’ I saw some of them shrugging up their shoulders, as though they were saying, ‘I will have that book.’ A young man desired me to say that he would give every one of the girls who would accomplish the task half-a-crown. At the end of six months we found thirty-six who had learnt it by heart. We would not mind Dr. Pusey with them. But some who could not commit the Gospel to memory saved up their pence, and we distributed seven hundred Testaments; some of which were sent to Canada and some to London, to show what fine books there were in the world. Give up your Sunday-schools! No, not one of them; we must increase and multiply them. The people must be

enlightened. Give up your schools! Oh, no! By the preaching of the Gospel, and through Bible classes, we shall see the ‘wilderness become as a fruitful field, and he desert shall rejoice and blossom as the rose.’”

IV. “When I used to travel for the London Missionary Society, I went to Peterborough. A farmer there had read the report of that Society. He found that we had one hundred and twenty-three missionaries. He sent to Mr. Arundel to say, ‘I have a great desire to hit out some things new.’ I question whether any member of Parliament would have hit it. He said, ‘I am determined to have something to do with every tract distributed, every sermon preached, every school established; and for this purpose I will give a sovereign for each of the missionaries. Here is a check for £128, in order to do something all over the world.’ That is what I call an enlarged idea. But in the meantime another report came out, and that stated that thirteen new missionaries had been sent forth: ‘Well,’ said he, ‘I am determined to keep it up;’ and he gave another £13. If all rich young men and rich young ladies were to say, ‘I will have something to do with every Home Missionary station; I will give a sovereign for each of the missionaries; I will be interwoven with their efforts,’ this Society would soon be released from difficulties. We are stewards, and we shall be called to account for the words we speak, the thoughts we think, and the actions we perform. Oh, to give up our account with joy! Some people are in agonies on their dying bed, and some are filled with joy and peace in believing. Depend upon it, not a blush will rise on your cheek for any thing you have done for God; not a bitter reflection on that account will be in your bosoms on that great and awful day in your history. Let us come to the help of this Society. A sovereign from each of us would relieve the Society from all embarrassments. I do not like the word embarrassment; I never was embarrassed in my life—and I do not like to have any Society embarrassed. We could set it free if very heart and every hand were occupied in doing something for it as the Lord our God has prospered us. Let us enter into the spirit of the apostolic exhortation, ‘Be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know that your labour is not, and shall not, and cannot be in vain in the Lord.’”

SUNDAY SCHOOL TEACHING HONOURABLE.

Rev. Dr. Caird, in his recent book entitled *Religion in America*, mentions the following facts, which are as creditable to our country as to the individual of whom the are narrated. When will all those who desire to be considered great among men seek also to become useful?

The present distinguished Chancellor of the University of New York, (Mr. Frelinghuysen,) was the Superintendent of a Sunday-school, even when he held the office of Attorney-General of his native State, and afterwards when he was a senator in the Congress of the United States; he is a Sabbath-school teacher still, and delights to associate himself with the youngest teachers engaged in that heavenly employment.

The Hon. Benjamin F. Butler was a Sabbath-school teacher, even while holding the distinguished office of Attorney General to the United States.

The late Chief Justice Marshall, and the late Judge Washington, both of the Supreme Court of the United States, and the former of whom it is admitted was the most distinguished jurist the country has ever produced, were warm friends and patrons of Sunday-school. Both were in their day vic-presidents of the American Sabbath School Union. Within five years of his death, I saw Chief Justice Marshall march through the city of Richmond, in Virginia, where he resided, at the head of the Sunday-school, on the occasion of a celebration.

And finally, the late President Harrison, who in his youth had been a rough and far from a religious soldier, but toward the close of his life became interested in the things that concerned his everlasting peace, taught, for several years, a class of young persons, in an humble Sunday-school on the banks of the Ohio; and the Sabbath before he left his home for Washington—there to become his country's chief magistrate, and, alas! within a month thereafter to die—he met, as usual, his Bible class.